The Inquirer

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THE MINISTER

TO many of the general public today the minister is a hierophantic figure. He presides at the mysteries of life. He is expected to be present at baptism, marriage and death. He is expected to emphasize, what most people still want emphasized, that man was born not quite like an animal and is expected not to die like one. For most people life would be intolerable still if intangible truths did not penetrate these facts. There are actions that do not explain actions, and men want explanations. "Until we tire of one another", is not the vow taken at marriage under any conditions. There are loyalties and truths understood beyond the action, that, if they did not exist, would make the action absurd. "He is alive and is now dead", is not the conclusion usually made upon the death of any human being. In every act of living there is more than the act, and the minister, in the given conditions of those who appoint him, is there to emphasize what most people desire to have emphasized.

This, as a hierophantic figure. He is a great deal more than this in the living substance of religion, and if it were not for this substance the minister would not be there, and the public would be left with the blank that most of them assume religion to be.

How much shall the hierophant be paid? Indeed, shall he be paid at all? Is there not something magical about him and all he stands for that will assure his being on the spot when required? These questions are not absurd. They run through the magic and superstition of many a modern society. A great many ministerial duties are carried through on the supposition that the minister and the church will always be there. How or why a good many intelligent people who use the minister and the church (when required) never ask.

Social Dignity

A minister marries. With the marriage there is a certain social dignity to be observed. It is connected with food, clothing and housing (among other things) that the marriage group require. The minister's wife is a different person from the minister. This, too, includes the dignity of marriage. Her husband may have a vocation; she may not share it. Why should she? After all, she is a different person. She may understand the vocation and wish to support it, but that is a very different matter from entering into the personal decisions of the husband. All this involves certain intricacies of personal relations, which include again money, food, clothing and housing. All this is supposed not to count very much in the appointment of the minister. Not to count it is to fall into a different kind of magic, that by some mystical means of support the minister—and more particularly his wife—will find standards of living, social dignity, and expectations for children not to be found by other people.

A revolution has taken place in the position of the minister during the past fifteen years or so. It is not usually called a spiritual revolution—but it is one. The average minister of all denominations now hardly receives in salary as much as most of the young adult members of his congregation now beginning a working life—and he can never expect to receive much more. This, as it stands at present, is a spiritual revolution. It has hardly been recognized. But it is the value that most denominations place upon the minister's services. This by no means is the first or the last word, but it is an important one. In a generation, if not recognized, it can go a long way towards destroying denominational life. No one can lay down the law for religion, least of all for its future, but a revolution when it has taken place may just as well be recognized for what it is and its possible consequences thought about.

Stipends

The correspondence about stipends continues in our correspondence columns. What can be done? In a certain sense the problem is easy, in another sense it is difficult, for anything that is done has to be organized, and this means somebody stirred enough to do the organizing.

There are, it may be observed, some twenty-four thousand Unitarians vaguely included within the group of churches known as the General Assembly of Unitarian and Free Christian Churches. If each person, in one way or another contributed another sixpence a week towards salaries, the sharp edge of some of the letters in our correspondence columns need not be there. Stipends, within the Unitarian community, are as simple and as difficult as that.

Many congregations (not all) could change the stipend situation for the better within a month or so by asking, supposing the present minister left what should we do for the next? There are innumerable complications, but one of the ways of stirring new faith would be by the act of generosity that would ask how much could be given and not how little.

The brute fact is that the question frequently asked is how little? There are many great generosities, there are meannesses, too.

CHRISTIANITY, LIBERALISM AND THE MINISTRY

By H. Lismer Short

(The following is the conclusion of the address delivered by the Rev. H. Lismer Short, Tutor in Christian History, Manchester College, Oxford, at the Recognition Service of new ministers held at Highgate, London, on October 24.)

I WOULD beg you to take seriously in your ministry two things which I do not think we take seriously enough; the first is Christianity, and the second is liberalism. But surely, you may protest, of course we take Christianity seriously—we take all religions seriously. As for liberalism, that is what our churches exist for—it is our historic witness; if we don't take liberalism seriously, who in the world does? And what has this to do with what I have been saying about the distinctiveness of the ministry?

What do I mean when I ask you to take Christianity seriously?

There used to be rather a lot made in our pulpits about a distinction between the religion *about* Jesus and the religion *of* Jesus. Orthodoxy, our preachers used to say, is only a religion about Jesus, making him only a figure in a scheme of salvation. They used to point out that in the creed there is a jump from "born of the Virgin Mary" to "suffered unto Pontius Pilate", as if all that came in between, all his gracious life of teaching, meant nothing at all. Whereas Unitarians listen to the message of Jesus about God and man, and strive to live by it. They try to be like him in his attitude to life and destiny, which would be true eternally, even if he had never lived. And so we do not only listen to the words of Jesus, but we are ready to hear what the other great world-religions and world-teachers have to say.

I am sure that there is a deep truth in this, but I think that something important about Christianity is being lost.

Christianity is not only the teaching of Jesus, and Jesus himself is not to be thought of as only a teacher. He is, so to speak, the Son of Man—he typifies man himself, striving and suffering. From his birth to his death he was rejected by the world. There was "no room for him in the inn"; the scribes and Pharisees sought how they might destroy him; when he came up against entrenched orthodoxy in religion and the Roman occupying power, the result was a death on the cross—that cross which was "to the Greeks foolishness and to the Jews a stumbling-block". That is the cost of going against the world. The teaching of Jesus is not that of an anonymous voice speaking from behind a screen; it is the voice of the Son of Man. It is an exposition of what it means to go against the world: to be kind to the unthankful and the evil, to be ready to forgive until seventy times seven, to live in trust, not being anxious for the morrow, to be ready for the cross, for the sake of the kingdom. The teaching of Jesus was the expression of his function as representative man—not man absorbed in the crowd, conformed to the world, but man naked before God, standing up against the world, even to death.

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To be a Christian is not to give general approval to a set of moral precepts, or to hold a speculative philosophy; it is to stand with Christ against the world. And remember that today Christianity is, as it was in the beginning, a minority religion, rejected by the world.

I realize the value and importance of the modern attempts at a fellowship of all religions, and I am glad that Unitarians have taken a lead in trying to achieve this. But there is a danger that we shall only cultivate a generalized religiosity, a kind of good fellowship among religious men, which (valuable as it may be, and even necessary in our tragically divided world) omits that existential fact: that man cannot be just a benevolent pietist, but is a naked soul trembling in the presence of destiny. The real importance of Jesus to men is not the amiability of his teachings, but the heartening sternness of his example. Richard Baxter sang: "Christ leads me through no darker room Than he went through before". Jesus says to us, "Come, follow me!" To the earliest Christians their faith was "the Way", the path they had chosen to tread, in response to the call of Christ, no matter what other way the world went. "In the world ye shall have tribulation; but be not afraid, I have overcome the world".

Look round on the world today, in which you and your fellow-men have to live. Do you not want, more than anything else, a faith which will overcome the world, in which you yourself can live, and which you can preach to help your fellow-men? I would say then, take Christianity seriously, for it will tell you at what cost, and with what hope of success, you will preach and strive and live.

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I have said also, take liberalism seriously. Perhaps here we are on more familiar ground, for we all pride ourselves on being religious liberals. We are proud also, and justly, of the record of Unitarianism of the past in building up a liberal tradition in theology and religious life. "Freedom, reason and tolerance" are our watch-words, to which for generations we have been heroically faithful.

But let us be quite clear what is involved. Too often, I fear, we have an idea that to be a liberal in religion is a fairly easy thing. After all, is it not just common sense in religion? It is the other folk, with their superstitions and their complicated theologies and their ecclesiastical exclusiveness who make things difficult. If only everyone were liberal we should all be sensible and happy together. To be a liberal in religion you do not need think very deeply, because after all the truth is really rather obvious. Just cultivate a general benevolence to everything and everyone, and all will be well.

We do not realize enough that to be a liberal—really to be a liberal in this present world of crisis—is to run counter to many things deeply entrenched in human nature and in the world. It is to take a stand, at a known cost, against tyranny, and unreason, and cruelty—to go against many things which the world finds much more natural than liberality. We have had too easy a time here in England, in this matter. On the Continent of Europe in the last generation, to be a liberal—really to be a liberal, who stood out for the humanity in which he believed—was to make a brave choice, and sometimes at a great cost. After the grim chaos of recent years our world is only slowly trying to root sanity and humanism in a soil which so much more easily grows its opposite.

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By reason in religion I don't just mean a nattering, quibbling criticism of whatever holes we can find in other people's theology. We shall never get very far that way. It is an innate quality of our own theology that matters. The old-fashioned logic-chopping rationalism is dead; it died with Joseph Priestley. But we still too often speak as though a true faith was one you could set out by argument only—as if faith did not by its very essence mean a leap of trust into the unknown. A rational theology is the theology of a rational man, who backs it with his life not just a simple logical proof of something rather obvious. A truly reasonable man is something of a rarity, and he often has to swim against the tide.

By freedom and tolerance I don't just mean a lazy willingness not to trouble myself with things which may divide men. Freedom and tolerance are positive things, not just negative, and men have given their lives for them, against the weight of the world. It is much easier not to bother.

So you see that on all counts you are called to be different, and you may have to pay dearly for it. If you want an easy life, go the world's way. Join the rest of the wolves; there is plenty of room for one more in the pack, and there are good pickings.

But that is not what you are called to. You are called to something which has not the weight of the world behind it; something much weaker, much more defenceless in worldly weapons. You are like sheep in the midst of wolves, and they can easily pull you down. But on your side are all the heroes and saints who were not conformed to this world; who testify with one voice that there is an inward strength, a strength from God, for those who stand apart from the wolf-pack, and live by another loyalty. Jesus was the most defenceless figure in history, and the strongest; and he still says, "Come, follow me!"

Views, News and Notes

By A. B. Downing

SOME will already have heard the most excellent news that the Rev. Duncan Howlett has been appointed to the vacant pulpit at All Souls Unitarian Church, Washington, D.C. In recent years this has been the outstanding Unitarian pulpit of America. It achieved special distinction during the ministry of Dr. Powell Davies, who died with tragic suddenness in September, 1957. In a fine tribute the *Washington Post* wrote that "convenience and convention never silenced him"; he was "at once spiritual leader and goading conscience" not only to his large congregation but to the whole community. We have no comparable Unitarian pulpit in England with such a wide scope of influence. I learn that the appointment of Dr. Duncan Howlett is regarded as a very wise one indeed. He is not identified with any special group in the American Unitarian denomination. A Harvard graduate in both law and theology he has for the past 12 years been minister of the First Church in Boston. He is president of the American Unitarian Historical Society, well-known as an author of Unitarian publications and is American editor for the *Hibbert Journal*.

When our English party was in America there was active speculation about the succession to Powell Davies. The Washington Church appointed a pulpit "Committee of Seventeen", whose careful study of the problem involved over forty lengthy meetings, countless interviews and extensive trips. The Committee must indeed have had a difficult assignment. Everyone with any interest in the American scene will join in wishing Dr. Howlett success and happiness in his new appointment, which will begin in the New Year.

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Some of the Schools of Religion attached to our American churches have had unexampled enrolments. The Montgomery County Church, a daughter-church of All Souls, had 850 children registered for its classes this autumn. There are three sessions and three church services each Sunday morning! Another daughter-church, the Davies Memorial Church, has at last been able to secure suitable hired premises. The church services at All Souls are regularly transmitted by telephone and re-broadcast not only to the Davies Memorial Church but also to the Unitarian Fellowship in Salisbury, Maryland. There are reasons for this Unitarian success in America which do not obtain here, but it is as well to remember that liberal thinking in the U.S.A. is not exactly popular, so that its expression in Unitarianism is remarkably encouraging.

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I learn that our American contemporary, the *Unitarian Register*, now has 13,000 subscribers. It appears 10 times a year, and is making an all-out drive for more readers. If my observations are correct, the *Register's* present circulation is proportionately much the same as that of our *Inquirer* among Unitarians in Britain; it may even be less. The total readership in practice is probably more than 13,000. The Americans, I expect, have the same problem as we do. If every actual reader of *The Inquirer* bought his or her own copy, that would help us considerably!

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I was delighted to learn the other day that there is a Unitarian scientist working at the famous radio telescope at Jodrell Bank under Prof. A. C. B. Lovell. He is Dr. John Galt, who is working on behalf of the Canadian Observatory. He comes from Toronto, where he was married at the Unitarian Church, of which he has been an active member for several years under that controversial Unitarian minister, Bill Jenkins. I learnt of his existence when I was addressing a Methodist Young Wives' Group. Mrs. Galt, herself a Unitarian, was taking advantage of the local Methodist Church's enterprise in providing baby-sitters (mostly older women) to enable young wives to meet together unencumbered by their offsprings. How relieved I was to be able to inform her that in one of my chapels we have a children's nursery once a month in the village hall to enable young parents to attend service together. At least I could show that we Unitarians are not altogether behind the Methodists! Dr. Galt is a very interesting man indeed, but he is only here a short time and is working flat out on his abstruse research. We hope to have further contact with him.

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I was naturally most interested in the various reactions to my recent notes about American Unitarianism. The reactions dismay me not at all! But I am thankful that I did include a remark, which Mr. Hewitt in particular seems to have overlooked, that if we lived in America we might change our minds about many of our English attitudes. Like the Latin Horace, when I crossed the sea I only changed skies; I did not change my mind!

I know that the various contributors will strongly agree with me that American and British Unitarianism need very much to react with each other. Anything I have said must be regarded as a contribution to that very necessary process. American Unitarianism is a very astonishing phenomenon by our standards. I think we should be appallingly stupid if we were to ignore it either because we are too weary with some of our own dreary problems to have any surplus energy left or too immersed in our own denominational concerns to think that any other expression of Unitarianism can possibly matter. Incidentally, there is, in my opinion, not the slightest parallel between the acceptance of mercantile values by some Unitarians in America and the sober conviction of *some* English Unitarians that we must continue to produce nuclear weapons. I am amazed by the analogy.

Like many other English ministers, I would be delighted to spend a month in Toronto, though I am very doubtful about the suitability of the month of August for obvious reasons. But like every one of my colleagues I am only too well aware of the financial and administrative difficulties in the path of such a desirable experience. If Bill Jenkins came to Wilmslow he would probably feel like a caged lion! I am soberly of the opinion that American Unitarans, with their greater resources, could help the common cause much more profitably by making a bee-line for Britain rather than for Mexico or Miami! Especially do I think that American students for the ministry should be encouraged officially by the A.U.A. to spend some time in our English colleges. To put it quite honestly and without offence, they can afford much more easily to come here than we can afford to go to America.

From My Journal

By "Simplicitas"

IT isn't always the sermons that receive the compliments that help the most! I learned today that for six months our dear Miss Y. has kept from all of us the news that she must have an operation. She went into hospital last week. "One person was enough to worry before there was need", she said when I reproached her for not telling us before. "Anyway, I didn't worry, Mr. S.", she said, "for the Sunday after I'd heard the specialist's verdict, you preached about fortitude. Do you remember, Hugh Walpole's 'It isn't life, it's the courage you bring to it'? Those words might have been written for me that day, and they've helped me ever since". Would that we preachers would trust our words to the eternal providence, and not be always asking for evidence that they have taken root!

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I went into the hospital today to see Miss Y. after her operation. I had a word with Sister first, and Miss Y.'s sharp eyes saw me. "Now out with it, Mr. S.", she said before I could greet her. "What did she say? What's the worst? All these bits of young nurses just treat me like a baby and tell me not to worry". Sister knows me well and I had her permission to break the news that another operation would be necessary. "Well, then, tell them to get it over and done with", was her reply as she went right on to ask about the well-being of other members of the congregation. We Unitarians don't hold much with saints in stained glass windows, but our pitch pine pews have nurtured not a few souls worthy of the name. What would dear Miss Y. come out with if I told her that!

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Mrs. T. asked my opinion today of some new bulbs she had seen recommended on television. I told her of my own disappointing experience of them last year, and she was quite annoyed. She hadn't wanted my opinion, she had wanted my confirmation of her intention to go in for them! No wonder my sermons on the spiritual life meet with a tepid response. My folk would so much rather I confirmed their interest in social righteousness.

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John Earnest, my young colleage at Steepholm, told me a good story against himself today. The spell of fine weather has somewhat depleted his evening congregation, and he remarked on the thinness last Sunday evening. His secretary was quick in his reply. "It's all these nature sermons you've been giving us, Mr. Earnest. They've all gone out to put them into practice!"

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Our organist is a great fellow who asks nothing more than to offer as his worship the music he so finely makes. This morning, unusual for him, he failed to play the last verse of the final hymn, and he came out the front way especially to apologize. "You know, Mr. S.", he said with a twinkle in his eye, "more of the congregation have come and spoken to me this morning than I would see in a year's span, did I not look them over in my organ mirror!" He chuckled and went his way, but I felt we stood condemned for thanklessness. To him, music is his worship and he doesn't need our thanks. But we need to offer them!

MORE AMERICAN IMPRESSIONS

By M. K. Garry

AFTER the international conference at Chicago in August, I was invited, as secretary of the International Union of Liberal Christian Women, to be a guest at the National Leadership Course of the General Alliance of Unitarian Women. This took place in a small college, usually inhabited by Polish students, and situated on a beautiful campus in hilly north-west Pennsylvania. It was blessedly cool after the heat of Chicago, and the small numbers made it much easier to get to know people as we shared talk and laughter over huge meals that Polish youths doubtless consume with ease!

Sixty-four women, from all over the States (some, like me, coming straight from the Chicago conference), listened to excellent lectures on practical psychology, seeking to acquire skills by practising "group-dynamics". These skills recognized others' needs behind a camouflage of trivialities, and responded sympathetically. My instinctive desire to shake the person role-playing the "whiner" was definitely deplorable. I learned a lot!

Later I came across similar courses in evening institutes, and discussing them with some men working in a factory, I heard one remark, "You know, until I tried to role-play a shop steward, I never realized the other chap's point of view!" Certainly the women worked very hard, and I admired their ability to make fun of themselves, and their eagerness to learn. I found the same desire to learn when in September I was invited to attend a meeting of the League of Women Voters, which aims at helping women citizens to gain more knowledge of public questions. Universalists and Unitarian women are playing a very active part in this work; that night my neighbour turned to me and remarked, "I met you in Chicago"; and someone behind said, "I heard you speak at our Alliance branch meeting yesterday".

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Other discussions at this Unitarian women's conference were on Alliance organization and difficulties; what a big place is the U.S.A. and how difficult for national leaders to meet! I very much appreciated the privilege of attending the two-day National Board meeting at the end of the week's conference, and learning more about these things. Denominational problems were introduced and discussed by various ministers. Large numbers and long distances—should there be more or fewer regional divisions? What is workable? Problems that differ from ours more in scope than in kind, and are being tackled with determination. Among many fine sayings I liked, "You can't just be a liberal, you must be liberal ABOUT something". And, "One of the functions of a church is that it is a place where you find people who give of themselves".

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A problem on which I had determined to listen, not talk, was that of segregation; it was certainly tactless of the Notting Hill riots to occur when the American papers were full of their own racial problems as the schools were due to reopen in September. I was asked searching questions about the racial question in this country. Unitarians and Universalists stand for freedom and are working to implement the truth declared self-evident in the Declaration of Independence. As examples I heard a reasoned and forthright anti-segregation sermon at Paramus Church, New Jersey; I saw All Souls' Washington Church using its church school premises during the week for a large boys' club, open to all; I listened to the coloured assistant minister, recently appointed in Providence. At the national conferences there was a most valuable opportunity to hear people from the southern states describe the difficulties there.

To sum up—if "conference maketh a ready man", let it make us ready to listen to stimulating lectures, to learn to understand better other people's problems, to form more international friendships; for myself it was a wonderful nine weeks in the U.S.A., always feeling I was among friends, and that, while there are many roads to God, as we learned in Chicago, appreciating that our fellow liberals in the U.S.A. are truly companions on the road we are travelling.

GENERAL ASSEMBLY COUNCIL MEETING

The Council met at Highgate Unitarian Church on October 24. The devotions were taken by the Rev. S. H. Knight. Mr. Ede reported on his visits to Reading for the L.D.P.A. quarterly, the 250th anniversary of the Kingswood Meeting House, the 16th Congress of the I.A.R.F. in Chicago, Eastern Union meeting at Great Yarmouth, the Yorkshire Union meeting in Leeds and a tour of the Scottish churches.

The Council unanimously decided to nominate Mr. A. L. Blake of Lewin's Mead, Bristol, for the Vice-Presidency 1959-60. It was reported all was in order for the Opening of Essex Hall the next day, and the following Open Days for people to view the new premises were announced:

Saturday, November 8—2 to 4 p.m.
Tuesday, November 11—6.30 to 8 p.m.
Wednesday, November 19—6.30 to 8 p.m.

The Council agreed to approve the launching of a full-scale appeal for a new permanent building costing approximately £15,000 at Speke, while making it clear that in present circumstances it could not commit itself to a large contribution as it has already assisted with the purchase of the site. A document on the Churches and Social Services prepared by the Social Service Department was received. The Department was thanked for this work and asked to add to the document specific examples of the kind of social work which congregations and individuals might take up, and to present the report to the Annual Meeting in Leeds. It was agreed that the Public Meeting at Leeds should have for its subject: "Unitarians Face the Future" with special reference to the message we should be giving to the outside world. It was decided to invite the President of the American Unitarian Association, Dr. Dana McLean Greeley, to preach at the Anniversary Service in 1960.

The President offered a special word of greeting to Dr. Dana Greeley, President of the A.U.A., the Rev. Ernest W. Kuebler, President of the I.A.R.F., Judge Lawrence Brooks, Chairman of the Board of the A.U.A. and to the Rev. Walter D. Kring, Secretary of the A.U.A. who comprised the American delegation to the Opening of Essex Hall. Dr. Greeley suitably replied and Judge Brooks read a message of greeting from the American Unitarian Laymen's League.

The Secretary reported messages of congratulation and good wishes on the Opening of Essex Hall from the Consistory of the Hungarian Unitarian Church, from Bishop Novak of the Czechoslovak Church, from Dr. Karel Haspl of the Prague Unitarian Church, Dr. Phillip Giles, Superintendent of the American Universalist Church, from the Manchester District Association and from several congregations.

The Council were delighted to hear of the progress towards recovery being made by Mr. Ronald P. Jones. It received with deep regret his intimation that he would not seek re-election as Treasurer at the Annual Meetings in April next. The following message of greeting was sent to Mr. Jones :—

"We send our most cordial greetings to Mr. Ronald P. Jones and express to him the concern we have felt at the very difficult time physically and mentally through which he has been passing and at the same time express our admiration of the courageous way in which he has tackled the physical problems that were presented to him and the high spirit which has prevailed in all the trying circumstances during which we have been deprived of his company at recent meetings."

It was also decided that at the Annual Meetings Mr. Jones should be offered Honorary Membership of the Assembly.

Tea was served by the ladies of the Highgate congregation, and His Worship, the Mayor of Islington and the Mayoress, attended and brought greetings. In the evening the Welcome and Recognition Service was held when eight ministers were welcomed and recognized.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Stipends

Sir,—The General Assembly was formed for the mutual benefit of member congregations. Could the following lines of action through the G.A. be considered : That

1. Commissioners, including at least one stockbroker, be appointed to reinvest where advisable the endowments of willing individual churches, arranging if possible for some of the increased yield to go to the Sustentation Fund.

2. An investigation be made by these commissioners into the possibility of ministers' salaries being paid from a central stipend fund, where congregations are willing to contribute to such a fund. The benefits of such a scheme would be that

(a) ministers would no longer be so obviously raising money for their own salaries;

(b) it would be easier to bring home to members the financial obligations of church membership;

(c) there is every likelihood that a central fund could invest in a way no individual church could, if it had at its disposal the stipend contributions of several churches.

The disadvantages are summed up under one head—a loss of autonomy by the co-operating church. If this is a great objection, it must be added that attachment to this kind of individualism in the mid-twentieth century risks ruin of the denomination financially.

3. There are surely Unitarian architects and surveyors who would volunteer to inspect church property and give advice on repairs where churches are not receiving an annual overhaul. The replacement of a slate is far less expensive than repairing a damp wall !—Yours,

P. W. Hill, P. J. McLachlan, D. Milne.
Manchester College, Oxford.

Sir,—In the correspondence published in your columns on the subject of ministerial stipends, it seems to me, as the treasurer of a small congregation, that too much attention is focused on the inadequacy of the stipends and not sufficient on the causes of the inadequacy—I mean the smallness and the age group of many of our congregations, and the consequent impossibility of their raising a sufficient salary for a professional man; and last, but not least, the small demands which a handful of faithful, but elderly people, make on the time or the capacity of a minister.

For myself, I think that to aim at a minimum stipend of £425 is still regrettably inadequate, but there is no practical possibility of a small cause raising what should be paid.

In many chapels, I know, the minister is hard at it from Tuesday morning till late on Sunday, and in some large towns he is occupied to the limit of physical capacity. I am not here concerned with those, but with the small country chapels, where there cannot be more than half a week's work that the minister has to do.

We all know that the present lean period is the outcome of the falling away from religion in all denominations throughout the country since 1914. We all hope that that phase is passing and we believe that we must hold the fort till it has passed. We all know the desperate need to attract keen young men into the ministry if the movement is not to peter out. But could we not, by co-operation and by self-denial and with business acumen provide a proper salary (*not* £425, please, but £700 rather) for a few ministers in selected areas to devote themselves to a "thrust engagement" to attract the younger generation? And could not the small and elderly congregations assess what proportion of a man's time they require, and what proportion they can afford, and approach a minister forthrightly with this information, and ask him what he can do, either because he receives a pension, or because he can obtain other paid work, to bring his income up to a reasonable level? And let a compromise arrangement be made between the minister and the congregation to make this practically possible.

From Mr. Simpson's letter I see that in the Midland Union 50 per cent of the ministers and/or their wives have arrived at this solution independently. I admire them for it and I wish that the number were greater.—Yours,

Evesham. *Ruth Gill Smith.*

From the U.S.A.

Sir,—I have been reading with mixed feelings the articles in *The Inquirer* on the I.A.R.F. Congress. It distresses me that the outstanding impression of American Unitarians is of wealth and materialism. I am wondering if one reason for such views might be that the visitors from England saw the large prosperous churches in the bigger cities. I know that many of our Unitarian ministers, especially the younger ones, work very hard and are poorly paid in comparison with men in other professions. It is true that there are many well-to-do Unitarians in the congregations, especially around Boston. I suppose in England such groups would belong to the Anglican Church.

A friend of mine once told me that a young woman from Greece, a graduate student studying in the United States, did not like this country because it was impossible to find recreation without spending a great deal of money. Anyone who stayed here any length of time I am sure would discover that all Americans are not wealthy and that there are people who can enjoy simple pleasures.

I am very fortunate to live near Boston so that I could attend services at the Boston churches where men from the I.A.R.F. Congress spoke. My sister and I were glad to hear the Rev. John Kielty and the Rev. H. Stewart Carter. My sister enjoyed attending a service at the Essex Church, at Notting Hill Gate, when she was in London last summer. We consider your ministers very able, sincere men, and regarded it a privilege to hear them preach.

I like *The Inquirer* very much. From the regular articles and from the corespondence I should judge that, Unitarians here and in England, have similar problems.—Yours,

Melrose, Mass. *Theodora Dennison.*

Animal Sacrifice

SIR,—In Mr. Hewett's interesting article "Beyond Superstition" (October 18, 1958), occurs the statement "We may have moved a little beyond animal sacrifices,".

The heart-rending treks to the slaughter houses, those places of a million violent deaths, the ubiquitous butchers' and poulterers' shops, the lambs and calves taken from the fields, pigs fattened (and dosed with poison to hasten the process) ready for the knife, chickens reared in close and miserable captivity to keep their muscles tender for eating—the whole abominable business is one continuing and crying sacrifice.

The sacrifice of these myriads of sentient creatures is not now to a God who must be propitiated, but to a belief that man must kill to live, that human life can be maintained only at the expense of other life. This belief is a monstrous fallacy.

"Beyond superstition", Mr. Hewett? Not by a sad, long way.—Yours,

Beaconsfield. *Connie Barnard.*

News Review

Women's League in Scotland

Scotland: A meeting was held at Perth on October 25, 1958, of members of the Aberdeen, Dundee, Glasgow and Edinburgh branches of the Women's League. There were 45 members present. Mrs. Pollitt, Edinburgh, took the chair and reports were given of the activities and progress of the four Leagues. A Resolution proposed by the Glasgow Branch was passed unanimously, that a Scottish District of the Women's League should be formed and the meeting was in effect the inaugural meeting of the new District League. Mrs. Pollitt, Edinburgh, was appointed President. After the business was completed those members of the Leagues who had attended the Jubilee Conference at Oxford delighted everyone with a most comprehensive report on the talks given at the Conference. Tea followed the meeting which gave an opportunity to talk of, and plan, for the new District and to meet old and new friends.

A New Venture

With the object of stimulating and encouraging the growth of the Unitarian Movement in all its aspects within the area, a new body known as the N.E. Lancs. Unitarian Religious Education and Youth Council was formally inaugurated at the Colne Unitarian Church on November 1. It unites under one endeavour the former N.E. Lancs. S.S. Union and the N. Lancs. Region U.Y.P.L.

Membership is open to all persons, young and adult, within the church-fellowships of the area served, and representatives to the Council's Executive will speak for every department of their fellowship. Activities will be designed to serve the needs of all age groups. By this means it is hoped to create a family feeling and overcome the existing divisions between church, school and other societies. The Council's first Officers include a Sunday School Superintendent, a church member and two League members.

The day's events comprised a service, conducted by a layman and a young Unitarian; the inaugural meeting; a speaker, Mrs. S. Tempest of Broadway Avenue, Bradford; a film-strip, *The Ascent of Everest*, and a dance to round off the evening. Information regarding the experiment may be obtained from the Council Secretary: Miss A. Grimshaw, 1 Burns Street, Padiham, Lancs.

A Women's League Pageant

To celebrate the Jubilee of the Women's League—Manchester district produced an historical pageant, at Monton, on October 11. There were over 500 members present.

It opened with a prologue in which the narrator introduced many Unitarian women who lived before there was a Women's League—ladies from district churches, dressed as these characters passed across the stage. First came Catherine Harrison, then Anne Laetitia Barbauld, next Mary Wollstonecraft and Mary Somerville, followed by Mrs. William Rathbone, Kitty Wilkinson, Sarah Flower Adams and Mary Carpenter — next came Mrs. Gaskell, Florence Nightingale, Mary Dendy, and last of all Margaret Ashton.

The rest of the pageant was in seven episodes, played by different groups, portraying—The Informal meeting of Miss Herford with Dr. Herbert Smith and his wife, the Inaugural meeting of the Women's League, an amusing incident in the First World War when Miss Herford was nearly arrested, the Inaugural Meeting of the Manchester District Women's League, the 21st Birthday Party in London, the opening of League House, a peep at Miss Barr in the Khasi Hills, and lastly a branch meeting near Manchester after the destruction of Essex Hall, Cross Street Chapel, League House, etc.

The epilogue was particularly moving. Miss Ruth Herford, the National President of the W.L. handed the Book of Remembrance to Miss Helen Brooke Herford (of the 1st episode of the Pageant) and a flaming torch to a member of the newest branch in the Manchester District.

Interspersed with the episodes, a well-trained choir of over 50, drawn from many branches, sang suitable music, and the "congregational" singing was also a delight.

In the South-West

Sidmouth: Two recent events at the Old Meeting House have brought great satisfaction to the organizers and have been much appreciated and enjoyed by all who shared the experience. On October 15, the Women's League celebrated the League Jubilee Year with a service in the chapel, conducted by the Rev. Joyce Hazlehurst, who spoke on the role of women in the modern Unitarian Church. The congregation included visitors from Bridport, Cullompton, Crediton and Exeter. Tea was afterwards served. In this scattered Western District with few opportunities of contact the service and meeting together were a happy and memorable event. On Sunday, November 2, a special evening service was arranged to which the members of the Old Age Pensioners' Association were invited and, in spite of inclement weather, a good number attended. The service was mainly devoted to "Hymns and their Stories", the stories being read by various members before a number of well-known hymns were sung by the choir or congregation. The chapel was almost full and the hearty singing, and expressions of appreciation afterwards, bore testimony to a most enjoyable and uplifting service.

Over Two Thousand

Hyde: Gee Cross: In connection with the 250th anniversary of Hyde Chapel, an "Anniversary Fair" was held on November 6 to complete the congregation's effort to raise £2,000 as a commemoration fund, one-half of which should be allocated to the Chapel, the other to the Sunday School and the Sunday School Trustees. The Fair was opened by Lord Ashton, of Hyde, under the chairmanship of Lt.-Col. Oliver L. Jacks, C.B.E., and gave a profit of £525, which, added to £1,700 previously raised by personal gifts and efforts, raised the endeavour to the satisfactory figure of £2,225, but in anticipation of additional receipts the appeal is to continue until mid-December.

A Pillar by Day

At Golders Green, November 1 was a Gift Day. Members and friends put their contributions into an imitation pillar box. A target had been set and when the box was cleared it was found to the delight of all that the amount received considerably exceeded the target. The pillar box was open all day and to induce members to stay on the premises, the ladies of the church provided morning coffee, excellent lunches, teas and suppers.

Hyde, Flowery Field: Progress at Flowery Field Church, Hyde, continues, under the impetus of the "family" spirit which prevails, and the increased attendance at both Children's Church (morning) and the evening worship, is a matter of great encouragement to the officers.

The social and cultural life of the Church and School continues at a high level, with three separate women's organizations, a Men's Fellowship, Scouts, Brownies, a week-night Nursery, the Village Players, a weekly Youth Educational Movement with an attendance of 40, and an adult and junior-robed choir. The installation of a new organ has greatly enriched the worship of the Church, and the choirs have taken on a new lease of life under the recently-appointed organist and choirmaster, Mr. H. Garbett.

Dundee: Rev. S. Evans Bowen has just completed five months interim ministry with the Dundee Congregation and returned to Cardiff. A social evening to mark appreciation of his invaluable help and wise guidance was promoted in the Schoolroom on October 28, 1958, and a large gathering had a most enjoyable time.

Shrewsbury: The 267th Anniversary and Harvest Festival was celebrated on October 26, when the services were conducted by the Rev. Hector Macdonald, minister of Abbey Foregate Congregation Church, Shrewsbury. The Anniversary was a most successful one from all points of view.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 16, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Rev. J. Curam Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Miss L. M. Horwood
Billingshurst, Free Church, High Street, 11, Rev. F. Hankinson
Birkenhead, Unitarian Church, Bushborough Road, 6.30 (November 23), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mrs. E. Clews
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. J. S. Patrick
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11, Rev. John Gill, 6.30, Musical Service
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Ben Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Irene Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 10.30 and 6.30, Rev. John M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Supply
Chesterfield, Elder Yard Church, 10.45, Rev. Ernest Shaw, 6.30, Rt. Hon. J. Chuter Ede
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11, and 6.30 Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. F. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. R. Cook
Ditchling, Old Meeting House, 10.45, Mr. Lloyd Whiteley
Doncaster, Free Christian Church, Hall Gate, 11, Rev. E. A. Davies, 6.30, Rev. W. Reed
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. G. D. Foote
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. Wm. Taylor
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Connell
Gloucester, Barton Street, 3, Rev. J. M. Quine
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 3, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Desmond Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6, Rev. J. Shepherd
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11.15, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemshall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. Norman Kirkham
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morris
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Supply
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. W. Waddington
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Mr. Keith Hill, 6.30, Sir Henry Self
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. Goddard (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Mr. J. Nicholson
London, Islington, Upper Street, Preston Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. S. R. Martin
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. A. G. Tarrant
London, Mansford Street Church, Bethnal Green, 6.30, Rev. A. Peacock
London, Richmond Free Church, Ormond Road, 11, Rev. H. Lismer Short
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mrs. A. D. Mitchell
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G Lee
Lytham St. Annes (Ansdell) Channing Road, 11, Mr. J. A. Ratcliffe
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (November 23), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. Toone
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 6.30, Mr. L. C. Tudor
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam,
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. S. P. Whitehouse, 3, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. Walter M. Long
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarey
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunwell
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Standing
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants., The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E Phillips
Sale, Atkinson Road, 11, Supply
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Dr. F. T. Wood
Sheffield, Fulwood Old Chapel, 11, Mr. P. Schofield, 6.30, Mr. T. Hutchinson
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Mr. Martin Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Rev. Lawrence Redfern
Southend-on-Sea, Darnley Road, 6.30, Mr. G. E. Prentice
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Mr. A. Kerry
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Supply (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Supply
Swinton, Swinton Hall Road, 2.30 and 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kessel
Todmorden, Unitarian Church, 10.45, Rev. Alec L. Fisher, 6, Miss Ruth Herford
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Mr. E. E. Lloyd
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Supply (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing. Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2 : Unitarian Half-Hour broadcast, 4.15. Services : 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Edmonds, Manse Telephone LX 2121
Unitarian Fellowship of Australia, 1 Green Alley, Melbourne, C.1. Minister : Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended — Enquiries — Mrs. Watts, Tel. 45-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School ; 7, Service, Rev. Magnus C. Ratter

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THE NEW ESSEX HALL REBUILDING FUND

Thirty-Fourth List of Promises and Subscriptions

	£	s.	d.
Bethlehem Unitarian Church, Newchurch-in-Rossendale, Lancs.	18	5	0
Women's League, Brook St. Chapel, Knutsford, Cheshire	1	0	0
Westgate Chapel, Wakefield, Yorkshire	5	0	0
Chowbent Chapel, Atherton, Manchester			
Men's League	5	0	0
Miss Nellie Alldred	1	0	0
Mrs. Phipps	1	0	0
Mr. & Mrs. H. Halliwell	2	0	0
Mrs. Alldred & Miss M. Alldred	2	0	0
Miss M. Edge		10	0
The Chapel Collection		18	2
C. F. Williams	3	0	0
Mr. & Mrs. J. Bullock	2	0	0
Sunday School, Collecting Boxes	6	11	10
Mrs. Binns, Unity Church, Bolton, Lancs.	1	0	0
Rev. & Mrs. Dudley Richards, London	4	0	0
F. V. Barber, Congleton, Cheshire	1	1	0
Barton Street Unitarian Chapel, Gloucester. Additional	4	15	6
The Women's League, Blackley Unitarian Chapel, Manchester	1	0	0
In Memory of Mrs. M. A. Worsley	15	0	0
Lewisham Congregation. Additional		15	6
Hastings Unitarian Free Christian Church. Additional	1	10	0
Wallasey Memorial Church			
Miss Hume	1	0	0
R. Cudworth		10	0
E. Lucas	1	10	0
Mrs. Harwood		10	6
Miss Radkin	1	0	0
The Congregation, Lord St., Oldham, Lancs.	12	12	2
The Unitarian Church, Todmorden, Lancs.	5	0	0
A. A. Allwright, Borehamwood, Herts.	5	5	0
Mrs. Gwen W. Hall, Wellington, New Zealand	1	1	0
Members of Capel-y-bryn Unitarian Chapel, Cardiganshire	40	0	0
The Congregation of Barton St. Unitarian Chapel, Gloucester	6	2	9
The Sunday School, Dob Lane, Manchester	3	3	0
Flowery Field Church, Hyde, Cheshire. Additional	50	0	0
The Congregation, Plymouth Unitarian Church. Additional	6	14	0
Highgate Hill Unitarian Church, London			
Anonymous	2	0	0
Miss M. Mills	1	0	0
Highgate Hill Unitarian Church	1	18	3
Right Hon. J. Chuter Ede, P.C., M.P., London	10	10	0
Rev. Principal J. D. and Mrs. Jones, Carmarthen	6	6	0
Miss Alice Ann Matley, St. Annes-on-Sea, Lancs.	2	2	0
Miss Ada Short, Unity Church, Sheffield, Yorks.	5	0	0
Attercliffe Unitarian Church, Sheffield			
Mr. & Mrs. A. Pratt	2	0	0
Miss C. Mathers		10	0
P. Cooper		2	6
Mrs. T. Wheatley		2	6
L. Cooper	2	0	0
The Women's League	1	0	0
The Friends of Pound Square Unitarian Chapel, Cullompton, Devon	4	0	0
Collecting Boxes at Dunham Rd. Chapel, Altrincham, Cheshire	7	14	9
	£250	1	5
Total Donations and Promises :			
Already published	£90,209	7	5
This list	£250	1	5
	£90,459	8	10

Treasurer : Leslie Procter, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

Australia : Melbourne : The annual appeal for the "Save the Children Fund" brought in £112. Earmarked for aboriginal children, our help came very opportunely for a projected extension of the fund's work among them.

The Spring Sale of Work this year brought the increased total of £128, of which £100 has been donated to Church funds.

The Special Appeal for Church Funds has amounted to £370. Increased support over the year towards maintenance of our Sunday Radio Session has been gratifying.

Improvements in the lighting of the church and in office facilities, suggested by Rev. Victor James, as well as in library furniture and in the plumbing, have been made by the Church Committee. The Women's League have added improvements in the kitchen facilities.

Mr. C. S. Dence (a *director of The Inquirer*) visiting Melbourne on private business, preached on Sunday, October 19, to a large congregation. His address, as well as personal contact with a visitor from London Unitarianism, was greatly appreciated by the congregation.

Birth

Pound—On November 2, to Andrea and David Charles Pound, a son (Andrew David).

Miscellaneous

Many Unitarians have been or are vegetarians. Information on this way of living, free from slaughter and its associations, gladly sent to others interested. Free literature on request from Secretary, London Vegetarian Society, 53 Marloes Road, Kensington, London, W.8.

WANTED : Organist-Choirmaster for Cross Street Chapel, Manchester. Apply Secretary, Cross Street Chapel, Manchester 2.

William Finnie McRobb

Mr. McRobb, of the Aberdeen congregation, died at the age of 92 on Sunday, October 26. He was a Unitarian stalwart and a faithful and generous servant of this congregation. Through many changes in good times and bad, he loyally gave of his strength to help maintain the Church and secure its future. His activity goes back to the days of Alexander Webster and to before the building of the present Church. He will chiefly be remembered for his superintendence of the Sunday School in former years, and as Treasurer in later times when his advice counted much. He became well-known beyond the congregation in the wider councils of the Scottish movement, and with him goes much history of the cause which had his undeviating attachment. He was one of the great laymen whose love of the cause was one of his springs of life.

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